



## AMERICAN BAPTIST HOME MISSION RECORD.

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### THE AMERICAN BAPTIST HOME MISSION SOCIETY.

This Society was organized in the city of New York, on the 27th April, 1832, and incorporated by an act of the Legislature of the State of New York in April, 1843. Its object is to promote the preaching of the gospel in North America. The field is extensive. Its cultivation has been attempted in nearly all the United States and territories, the British provinces and the republic of Texas, where, but principally in the valley of the Mississippi, many missionaries of the Society are now successfully laboring. They supply destitute churches; gather the scattered members who emigrate to new settlements, and organize them into churches; collect congregations where there are but few or no professors of religion, and establish all the moral and religious influences in society which are essential for the restraint of vice and immorality, the purification of social manners and customs, and as safeguards against the encroachments of false religious systems, especially such as antagonize against the free institutions of our country, or the consciences of our fellow citizens. The conventions and other missionary bodies in the Atlantic States, which are generally auxiliaries, supply their own destitution.

The operations of the Society are carried forward entirely upon the voluntary principle. They are managed by an Executive Committee, appointed annually, whose services are gratuitous. The Society has no permanent fund. Its treasury is supplied by the free-will offerings of its friends. No missionary is entirely supported, but only aided by the Society. They all act under general instructions, and report quarterly to the Committee their labors and success. Arrangements are made with the Boards of Managers of auxiliary bodies by which great propriety in the appointment of missionaries, and the appropriation of money is secured.

The number of missionaries employed since the organization of the Society, has been, upon an average, about 75 per annum, and the entire amount expended in all the operations of the Society has been less than \$12,000 annually.

### FIRST TEN YEARS' LABOR.

The tenth Annual Report of the Society contains statistics of the labors and results of the first ten years of its existence. They are, however, very imperfect. Owing to the paucity of statistical records adapted to the purpose, only a few accurate statements could be obtained. The following, however, can be relied on.

During those ten years 756 missionaries labored under the Society's commission. The principal portion of them performed their labor west of the Alleghany mountains. The aggregate of their labors amounts to about 600 years of one man, and at least 732\* churches and destitute places were supplied by them for different periods of time.

A part of the results of their labors during that period were the baptism of 10,990 persons; the constitution of 401 churches; the ordination of 142 ministers, and the organization of many benevolent societies, Sunday schools, Bible classes, &c.

It should be mentioned as one of these results, that opposition to evangelical effort is far less prevalent than in former years.

\* It is impossible to state with certainty, the number of churches and destitute places aided by the Society, as many missionaries were appointed as itinerants, who never reported the number of missions they supplied. But it is a reasonable conjecture that nearly three times the number mentioned above have been aided, that is, about 2000.

† For a similar reason as the above, it is impossible to state, with certainty, the number of baptisms by our missionaries, but candid persons who have observed the labors of these missionaries, think the number baptized is nearer 15,000.

The following information was communicated by the Rev. J. M. Peck, of Illinois.

"The statistics of the year 1831—that which immediately preceded the organization of the American Baptist Home Mission Society, give the following view of our denomination in the valley of the Mississippi, viz: 145 Associations, 2168 churches, 1500 ministers, and 102,250 members. The number of annual baptisms as returned on the tables of Associations were about 5,300."

"In 1840, there were 230 Associations, and (omitting fractions) 4000 churches, 2500 ordained and licensed preachers, and 200,000 members, showing an increase of nearly 100 per cent. And so far as the support of the ministry; organized benevolent action; mutual co-operation, and the means of diffusing religious intelligence and real efficiency are concerned, the gain has been more than 400 per cent. The average number of baptisms annually for three years past is about twenty-five thousand."

These changes have taken place since the organization of the American Baptist Home Mission Society; and their occurrence, with others of great importance and interest are attributed, under the blessing of God, in a good degree, to its operations, and those of its auxiliaries.

#### SUMMARY OF MISSIONARY LABORS IN 1842.

The total number of agents and missionaries employed was 93. Their labors were performed in 22 of the United States and Territories, in Canada and Texas. They labored regularly at 304 stations, the population of which, exclusive of those occupied by itinerants, is, at the lowest estimate, 92,000; the number of communicants at those stations, reported when application was made for the appointment of the missionaries, was 5,191, and the average attendance at public worship, 15,600. They preached 10,533 sermons; delivered 1,338 public addresses; made 13,351 pastoral visits, and were active in the use of all evangelical means for extending the kingdom of Christ. In the performance of their duties they travelled 115,552 miles. The amount of ordinary ministerial labor performed by them is equal to that of one man for 634 years.

#### RESULTS OF MISSIONARY LABOR IN 1842.

Among the results of missionary labor performed in 1842, our missionaries report the baptism of 1,489 persons, which, with the additions by letter, increased the number of communicants reported when the missionaries applied for their appointments, more than one-third. They organized 50 churches; ordained 23 ministers; and personally obtained 3,101 signatures to the Temperance Pledge. Under their superintendence 5,570 pupils were instructed by 724 teachers, in 179 Sunday schools and Bible classes, furnished with 9,211 volumes in their libraries. At the stations occupied, five houses of worship were completed; the erection of 22 others was commenced; seven churches had become sufficiently able to support their ministers without our aid; \$7,007 had been paid for ministerial support, and \$1,901 for foreign missions and other benevolent purposes. In these churches there are 54 young men preparing for the ministry.

Surely, those missionaries have performed a great amount of labor, and the Lord has attended that labor with a great amount of success.

#### FINANCIAL AFFAIRS.

- It is the policy of the Executive Committee to avoid debt, but in acting upon that policy they sometimes experience much embarrassment. If the supply of the treasury is scanty and irregular, they are compelled to diminish the number of missionaries in the field, and decline aiding many well recommended applicants. Thus, very important places are suffered to remain unsupplied with ministers, and useful ministers are obliged to resort to secular pursuits for the support of their families. This has, recently, been the case to a great extent. And yet the salaries allowed are small; the contingent expenses of the Society are reduced to the lowest amount; the office rent is a gratuity, and in every respect economy is studied and observed. The reason is—the receipts into the treasury are but half sufficient to meet the urgent claims upon it from the destitute frontier churches.

#### APPLICATIONS FOR AID.

Many applicants for aid are now waiting for the action of the Executive Committee, and favorable responses can be made only as the treasury is replenished. The greater number of those applicants occupy places of great importance and promise in the Western States. The cause of Christ is suffering for the want of means to sustain them.

#### REMAINING DESTITUTION.

Upon this subject a volume might be written, and we should feel under obligations to give an extended view of it in this connexion, had it not been done so frequently in our weekly publication of missionary correspondence. We can only remark that, in

nearly all the western States the destitution of the gospel ministry is affecting. Villages, cities, towns and whole counties suffer from it, and not unfrequently numbers of each in a single State. It often occurs that not a sermon is preached in some settlements in many months and even years. From such settlements the Macedonian cry is constantly heard, and often in its most imploring accents. Were the means furnished, five hundred missionaries could, immediately, be placed by the Home Mission Society, in fields where they would find constant employment in supplying such hungry souls with the bread of life.

It is ascertained that in the States of Kentucky, Missouri, Indiana, and Michigan alone, there are 135 villages, chiefly county seats, destitute of Baptist ministers. As large a proportion of such villages in Tennessee is also destitute. The same is probably true of other States west of the Alleghanies; and in all of them there are whole counties without a single Baptist minister resident, or steadily laboring in them.

#### SHALL THIS DESTITUTION CONTINUE?

This question is propounded to every Baptist member, to every friend of Christ. **READER, IT IS PROPOSED TO YOU!** All have a duty to perform in this cause. All should ascertain what that duty is, and perform it. Good ministers are ready to engage in the Home Mission cause, and would now be in the field if it were possible. But they are unable to encounter the expense. The Home Mission Society stand ready to aid them just in proportion as their treasury may warrant it. Without its replenishment, they can aid none.

#### WHAT MAY BE DONE.

Six hundred thousand dollars might be raised for benevolent purposes, annually, by the Baptist denomination in the United States. Nothing more is requisite, than that every person shall do his duty. But if this should seem too much, at least half that sum might be produced. There are 600,000 communicants to do it, at but one cent a week each. If any of the number are unable to contribute any thing, the remainder are abundantly able to supply their deficiency; and from the three or four millions of adherents, the sum might be doubled, and even swelled to a million of dollars a year. If they would moderate their spirit of accumulation and indulgence in superfluities; if they would contribute for Christ's cause only the amount of their unnecessary expenditures; in a word, if they would live, not unto themselves, but unto Him who died for them, and rose again, it would be done, and it would be done with ease. It would require no sacrifice—no effort. Nothing need be asked of the indigent, nothing from any but the able; and they might be asked to give only as God had prospered them. If their hearts were right before God it would be a source of happiness—a sort of Christian pastime to give it, and to listen to the intelligence of its effects in winning back to God a revolted and ruined world.

With a sum equal to but one cent a week from only each communicant, our benevolent societies would be furnished with a much larger amount than they all now receive. That amount would enable them to carry forward the great designs committed into their hands at home and abroad with greater energy and efficiency, and should our numerical increase continue only in the same ratio it has done the past quarter of a century, the same per centage from each member would preserve them from the pinching wants which all now suffer. But they are actually able to do much more, and, if with the scanty means now contributed, such glorious results are produced, what might not be anticipated to cheer the hearts of Christians in the progress of truth and righteousness among men, if all would give *what they could*? The gospel would have free course and be glorified. At home it would abound, and, attended as heretofore by the influence of the Holy Spirit, would become the power of God and the wisdom of God unto salvation to hundreds of thousands; the absurd errors and gross spiritual ignorance which exist in many places, would be more speedily removed; the encroachments of the "Man of Sin" would cease; infidelity would be vanquished, and from our own land would be "sounded out the word of the Lord" in the same way to bless all lands.

To aid in accomplishing this great work we propose the following

#### PLANS OF FUTURE AID.

System in missionary operations is essential to their success. With a definite object in view, and a suitable method of attaining it, pursued with perseverance, it will be accomplished, however difficult. If the object is important, the means for its accomplishment should be selected and systematically employed. Neglect in such a case is guilt. We, therefore, respectfully offer the following suggestions for the prayerful consideration of all our brethren and sisters in Christ.

1st. That all members of churches should study their scriptural obligations to spread the gospel throughout our own country, and contribute to the Home Mission

Society,\* in common with other benevolent institutions, regularly, AS GOD MAY PROSPER THEM.

This is the gospel principle, the principle upon which all our benevolence should proceed, and upon which, in this respect, we all shall be judged at last. We commend this principle to every man's conscience in the sight of God.

In this connexion we would remind our friends of the provision of our constitution for memberships and directorships.† The God of mercies every year bestows prosperity enough upon multitudes to enable them to obtain one or the other without the least detriment to themselves or families. In this way also a token of Christian affection may be bestowed upon a friend, and preserved upon the records and reports of the Society as long as it endures. Its fruit may, possibly, be seen eternally in heaven.

2d. That each church solemnly resolve to supply our treasury, annually, with a sum that shall be, at least, equal to one cent a week for each member. What church can seriously contemplate the objects of its organization and do less? How many might do much more? This object can be accomplished by the direct action of the church; by the formation of a society in it auxiliary to ours; or by "the cent-a-week plan." Contributions transmitted from either source entitle the donors to the privilege of constituting life-members or directors; or, if they amount to one hundred dollars or more annually, they can have the privilege of designating it for the support of some missionary who will be required to report to them, steadily, his labors and success.

3d. That on all suitable occasions, Home Missionary intelligence may be imparted to the people; Home Mission interests prayed for, and contributions taken up for the Home Mission cause.

Our country is a large and important part of the world. The Pope of Rome regards it as next in importance to his own hereditary dominions; and there are those who consider it of more importance than any other. Therefore the people should be informed of its spiritual condition, especially its new or frontier sections, and they should pray specially and earnestly for it. And our alms should always accompany our prayers.

4th. That those persons who make wills should remember the American Baptist Home Mission Society.‡ It is adopting the Society and their country as heirs, and they are deserving of such a place in the affections of an American citizen, especially of an American Christian when relinquishing his control of worldly wealth, and just ready to depart and give account of his stewardship.

Finally. That every person who loves our Lord Jesus Christ, and waits for his coming, should strive to promote this cause. Ministers, doctors, and people, old and young, male and female, all can do something for it. And it is a glorious cause; worthy of their thoughts, their prayers, their gifts; worthy of their untiring efforts. It is to elevate the moral character of the people; to evangelize the land in its length and breadth; to preserve it from the iron-handed grasp of spiritual despotism; to aid it forward in the glorious career of civil and religious liberty it has so nobly commenced, and to secure throughout all ages a theatre for the unstrained exhibition of truth, till Christ shall come in his power and glory. Who, then, can hesitate to co-operate with us in this glorious work, and prove himself thus on the Lord's side?

#### AUXILIARY SOCIETIES.

The American Baptist Home Mission Society has several auxiliaries of a primary character in churches of different cities. We are desirous that the number should be greatly increased. We should rejoice to recognize one in every church in the land. They are, usually, our most active, and, often, most efficient auxiliaries in supplying the treasury. Often has the inquiry been made by our female friends: "What can I do to promote the interests of Christ on earth?" The Divine Providence has replied,

\* Funds intended for the Society are sometimes diverted into other channels for want of technical correctness. It is desirable, therefore, that all donated to the Society should designate their gifts to the "American Baptist Home Mission Society."

† The following are the terms of membership, &c., in the American Baptist Home Mission Society. An Annual Member, by an annual contribution. A Member for Life, by the payment of \$200 or more. A Director for Life, by the payment of \$1000 or more, or any sum, which in addition to a previous payment, makes our hundred dollars. Annual Members, Life Members, and members of Auxiliary Societies, are entitled to a seat and vote at the meetings of the Society. Directors for Life are entitled to the additional privileges of voting at the election of an Executive Committee. The officers of auxiliary societies are ex-officio Directors of this Society.

‡ Legacies have, sometimes, been directed from the purposes of testators, on account of technical infirmities in the devising clause. The Society having been, recently, incorporated, a "Form of Request," has been prepared, and approved by high legal authority; to which we solicit the careful attention of those friends who kindly intend to place the Society among their legacies as one which, if followed, with ordinary, secure to us the favors intended.

FORM OF A REQUEST TO THE SOCIETY.—I give and bequeath to the American Baptist Home Mission Society, founded in New-York in the year eighteen hundred and thirty-two, the sum of ——— dollars, for the purposes of said Society.

by pointing, among other things, to this important labor; and we are happy to know that an increasing desire to occupy that interesting sphere exists extensively among them.

We have suggested that each church should solemnly resolve to supply our treasury, annually, with a sum *at least*, equal to one cent a week for each member, and stated that the object could be accomplished by the direct action of the churches; by the formation of societies in them auxiliary to ours; or by the "cent-a-week plan." If the last plan is adopted, a Board of Managers consisting of five persons (all interested in the object,) is chosen, one of whom acts as Chairman, another Secretary, and another Treasurer. These manage the whole business in the manner most likely to succeed; they obtain female members to act as collectors, equal in number to one-tenth of all the members of the church; meet for business monthly or quarterly, receive the collections; (keeping an account thereof,) and transmit the amount to the Treasurer of the Parent Society. Nine members are assigned to each collector; she visits them all weekly or monthly; collects the contributions and pays them over to the Treasurer at the meetings of the Board. If there are five, or even three persons in a church possessing ardent missionary feeling, they can by perseverance and kindness, succeed on this plan, especially in cities or villages.

If an auxiliary society is preferable, (as is generally the case,) two or three persons, earnestly desirous of its organization, can generally accomplish the object. Let them draw up a simple constitution, and then obtain as many signatures to it as possible. Five, or three, (if no more can be obtained,) are sufficient for a beginning, especially if the object have the support of the pastor. With these commence, organize, send information of the fact to the Secretary of the Parent Society, and proceed to increase the number till the object is gained. *The day of small things must not be despised.* In some instances the contribution of a society of five members will be more than was ever given for Home Missions by the whole church.

#### FORM OF A CONSTITUTION.

The following form of a Constitution we submit as being substantially all that is requisite for any Society:

1st. This Society shall be called the \_\_\_\_\_ Baptist Home Mission Society; and shall be auxiliary to the American Baptist Home Mission Society.

2d. The Society shall consist of such persons as contribute to its funds not less than one cent a week.

3d. The business of the Society shall be conducted by a Board of Managers consisting of not less than three persons, to be chosen annually; the first of whom shall be Chairman, the second Secretary, and the third Treasurer; they shall have power to fill vacancies in their number when they occur, and to do all things necessary to the execution of their trust, according to the provisions of this Constitution.

4th. It shall be the duty of the Board of Managers to endeavor to obtain the services of a sufficient number of female collectors to render the labor of collecting the contributions of the members easy; and to meet—(monthly or quarterly, as may be most expedient)—for the reception of funds and reports from the collectors. The collectors are expected to gather the contributions from members assigned them, and pay over the amount to the treasurer, at the stated meetings of the Board, and obtain new subscribers, as they have opportunity.

5th. There shall be an annual meeting of the Society held on the \_\_\_\_\_ day of \_\_\_\_\_, at which time the Board shall make a report of their proceedings, including the reports of the collectors, with a list of their respective contributions and the amount collected; and the Board of Managers for the ensuing year shall also be elected.

6th. The Treasurer shall make remittances of the funds received, to the treasurer of the Parent Society, quarterly or semi-annually, dating from the month of April.

7th. This Constitution may be altered, at any annual meeting of the Society, by a majority of the members present.

#### APPEAL.

And now, Christian friends, especially Christian sisters, we submit the whole subject to your consideration. If you think of it, pray over it, and act with Christian feeling and zeal,—especially if you give for this object from week to week *only as God may have prospered you*,—we have no fears for the result. We shall never again be obliged to refuse support to a poor but deserving missionary; never decline aiding a young and feeble church in the wilderness; never weep again because we have not the bread of life to give the famishing applicant; but you will supply the destitute of our land, and make multitudes of hearts to sing for joy.





mal periods. How many millions will have lived and died! How will the demoralizing and soul-destroying influences of this world have been multiplied, how much their power increased, and how many, to enjoy them, will have perilled their souls and passed away to the retributions of eternity! What Christian can entertain this train of thought without feeling impelled by every holy consideration, to give himself, his influence, and his means of every sort to the work of counteracting sin and error in every form, and endeavoring to establish the institutions of the gospel throughout the land!

#### INCREASE OF POPULATION AT THE WEST.

The interest of the subject is increased by viewing it in connexion with the prospects of the valley of the Mississippi, or of the territory lying west of the Alleghany mountains. The increase of population in this region is far greater than in the Atlantic States—doubling every ten years, as will be seen in the following table, which shows the population each ten years since 1800.

At that time it was	385,647
In 1810	1,099,160
1820	2,217,464
1830	3,672,569
1840	6,342,833

At the same rate of increase, in 1850 there will be 12,700,000.

At the same period the whole population of the United States will be but about 22,700,000, which shows that a majority of near three millions will occupy that valley, and, of course, control the political interests of the nation by a majority in our national legislature. Should this ratio of increase continue through the present century, the population of the valley will very much exceed that which we have calculated for the whole United States, upon a less ratio.

#### WESTERN INFLUENCE.

In that region, therefore, we are to look for the seat of political influence. Already it is felt and respected throughout the land. The politician now calculates his chances of success by the acceptability of his plans at the West. Western influence, therefore, will, henceforth, make our Presidents. Western legislators will give us laws, and western morals will affect those of all the rest of the country. God grant that no western power may ever subvert the free institutions vouchsafed to us by Divine Providence at the expense of our fathers' blood. But while we thus pray we would not forget that effort, energetic, persevering, spiritual effort must be put forth to mould and enlighten the public mind at the West, so that its great political and moral influence shall be exercised for the preservation of those institutions, and the promotion of our country's prosperity.

That there are men of learning, experience, wisdom and piety at the West is certain, and our hope is, that with the Divine blessing, they will always be enabled to control the demoralizing, anti-republican, anti-christian, influences existing around them. But theirs is no easy task. They labor to fit for the exercise of American liberty, the representatives of many European nations, and to harmonize the discordant mental and moral elements collected together from many foreign and domestic points. In doing this they must remove prejudices and reform vices, which, from long national sanction and personal indulgence, have become almost innate; they must overthrow the dogmas of hoary-headed sects, and expose the absurdities of religious charlatans; they must disarm infidelity of its dangerous influence; they must strip from the "Man of Sin" the meretricious veil which hides his deformity and rottenness, and they must do this, and much more, in the midst of ignorance, far more prevalent than had been generally imagined but a short time ago.

According to the late census, there are in the valley of the West nearly a quarter of a million of white persons over twenty years of age, unable to write or read. In the same territory are a million and a quarter of children between five and fifteen years old, and schools to accommodate only half a million; thus leaving three-fifths of the rising generation without any provision of this kind. This is not owing to any apathy towards education, but to the rapidity with which the population rushes in, surpassing the efforts of public and private philanthropy to meet its wants. Add to this, the vast amount of degraded mind poured over the West by immigration from Europe. Such masses of ignorance, every where and in all ages, are the material of all others most dangerous to liberty; "for, as a general fact, uneducated mind is educated vice." "Half a million of unprincipled, reckless voters, in the hands of demagogues, may, in our balanced elections, overrule all the property, and wisdom, and moral principle of the nation."

## INCREASE FROM FOREIGN LANDS.

The immigration of foreigners furnishes no small portion of the increase of our population. It is estimated to be considerably over 100,000 annually. Embracing a large number of obscure, uneducated, and even vicious persons, without mechanical knowledge or pecuniary resources; generally influenced by their national prejudices and strongly attached to their national customs, it is not to be expected that they will readily conform to American views and feelings, or become so transformed in their minds and habits as to symbolize with native citizens. Multitudes of them move among us, utterly destitute of sympathy with us, actuated by selfish and mercenary motives, and training their children in the same way. It is a heterogeneous mass, unacquainted with the practical uses or even the theory of our government; unused to liberty; many of them without intelligence enough to learn, or learning, without virtue to exercise properly the rights and privileges of freemen. In such people political demagogues and designing men find pliant instruments for the accomplishment of the basest purposes.

Foreign immigration will not soon decrease, but for several years, will probably, increase. The crowded population of European nations, the nature of their governments and laws, and the condition of the lower classes tend to such a result. The higher classes, especially the nobility and reigning princes find it essential to the perpetuity of their present rank and condition to encourage it. This accounts for the vast numbers annually arriving on our shores, and for the fact that a large proportion of them, especially from Great Britain, were public paupers and vagrants at home.

A few years residence in the country entitles men of this description to all the rights of an American citizen. At the ballot box, especially, they stand upon a level with the purest and most enlightened native born citizen. Should not the enlightening, elevating influences of our holy religion be applied to such as these?

## POPISH IMMIGRANTS.

By far the greater proportion of immigrants are Papists. And though, as advocates of religious liberty, we shall ever glory in the perfect equality of all religious denominations, as Americans we should never forget that the allegiance of those immigrants to the Pope of Rome, who is a secular as well as ecclesiastical potentate, cannot be dissolved so long as they remain Papists. Thus, then, we have in our midst the strange and dangerous anomaly of the acknowledged subjects of a foreign power, sharing equally with ourselves the rights and privileges of American citizenship; rights which they cannot participate, except in subservience to the interests of him, to whom they yield their wills and consciences.

If, without reference to religious preferences, the ignorant, the servile and the base may be employed in aiding the plans of the ambitious aspirant for political preferment, how much more effectually may they be made to do that work when impelled to it by a religious creed, and the threatened discipline of a merciless ecclesiastical court?

The numerical strength of Papists in the United States; their unity in political action, and the equally balanced power of the great rival parties of our country, should serve as a fearful warning of the possibility of future Presidents and other high functionaries being nominated at the Vatican in Rome, and elected by some short-sighted compromise originating in party zeal.

That there is ground to apprehend such a guidance of the great mass of the less intelligent Roman Catholic population as will collide with every principle of American freedom, is evident.

The following article, while it shows the views and, possibly, the desires of European sovereigns concerning us, plainly discloses the policy of Papists and the agency they will endeavor to exercise in consummating those desires. The language is ascribed to the Duke of Richmond, while Governor of the Canadas, and is reported by Mr. H. G. Gates, of Montreal, who was present when it was uttered.

The Duke, a short time prior to his death, in speaking of the government of the United States, said: "It was weak, inconsistent, and bad, and could not long exist." "It will be destroyed; it ought not, and will not be permitted to exist; for many and great are the evils that have originated from the existence of that government. The course of the French Revolution, and subsequent wars and commotions in Europe, are to be attributed to its example, and so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it, and they have been determined upon its destruction, and have come to an understanding upon this subject, and have decided on the means to accomplish it; and they will eventually succeed by subversion rather than conquest." "All the low and surplus population of the different nations of Europe will be carried into that country; it is and will be a receptacle for the



bad and disaffected population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor such a course. This will create a surplus and a majority of low population, who are so very easily excited; and they will bring with them their principles, and in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs, and religion, and will transmit them to their posterity, and in many cases propagate them among the natives. These men will become citizens, and by the constitution and laws will be invested with the right of suffrage. The different grades of society will then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments, and to make them act, think, and feel alike, in political affairs, will be like mixing oil and water: hence, discord, dissension, anarchy, and civil war will ensue, and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants, and many of the natives will sustain him." "The Church of Rome has a design upon that country, and it will, in time, be the established religion, and will aid in the destruction of that republic." "I have conversed with many of the sovereigns and princes of Europe, particularly with George III., and Louis XVIII., and they have unanimously expressed these opinions relative to the government of the United States, and their determination to subvert it."\*

The following quotation is also in point as an illustration of our remark. It is from a Roman Catholic editor in Europe, who in commenting on the report of the missions in the West, says:—"We must make haste; the moments are precious. America may one day become the centre of civilization; and shall truth or error establish there its empire? IF THE PROTESTANTS ARE BEFOREHAND WITH US, IT WILL BE DIFFICULT TO DESTROY THEIR INFLUENCE."

Recently a new plan has been proposed in Great Britain which has for its object a great increase of emigration to this country. It blends the pecuniary advantage of a promising mercantile speculation with the covert design of giving predominance to Popery in this country. It is to purchase tracts of land, suitable not only for farming purposes, but also for the establishment of villages and cities in the free western States, and pay the expense of emigration for all who will engage under the sanction of a pledge, similar to that administered by "Father Matthew," the Irish priest, to labor three years for the Society, under the direction of priests who are to accompany them. If the money can be raised, the land and men to improve it can be obtained. More than \$160,000 were raised in one year, by one Popish Society in Europe for the propagation of the faith in North America. And will not wealth and zeal like this furnish means for at least an experiment on the above plan, especially as it contains the principle of a profitable investment of capital?

There are now more than a million (some say two millions) of Papists in this country; of course under the direction of the Pope. The present state of things in Europe justifies the supposition that the number will be speedily augmented by more numerous additions than in any year heretofore. We select the following from the Baptist Record of Dec. 21st, 1842:

An Irish paper says: "We never recollect to have seen such preparations as are making to emigrate to America." A person in Germany writes: "Hundreds of thousands of the German Papists are preparing to come to the United States."

It is only about 50 years since the first Papal See was created by the Pope in these United States. There are now 16 Sees; an Archbishop; 21 bishops; 891 priests, and other clergymen; 606 churches; 530 missionary stations; 21 ecclesiastical seminaries; 46 female seminaries; 21 colleges and literary institutions; 36 female convents; besides 163 other institutions, such as schools for the sisters of charity, day schools, and asylums, with about 15,000 pupils.

#### THE EFFECTS OF POPISH ASCENDANCY.

There are those who profess to believe that Popery will gain the ascendancy in the United States. The difficulties in the way of such an event are very numerous and cannot be easily overcome. The most substantial reason for apprehending its occurrence will, probably, be found in the apathy of the people upon the subject. There are thousands who seem to entertain scarcely a single thought about it, while thousands of others, who are aware of the increase of Papists among us, appear to have no idea of the genius or tendency of Popery, and think there is nothing more to apprehend from the increase of Papists than from any other religious sect. With so great a number as are already in the country, and such prospects of increase in future years, we are under obligations to inquire what would be the effects of Popish ascendancy in the United States. We should be aided in our inquiry by an examination of the character and tendency of Popery, and by reference to its history, but our limits will permit neither. We must content ourselves with a simple and brief analogy.

\* "Our Country," p. 25. / Ibid, p. 24.

Popery is the same every where: arduous and asyphantic when in the minority; tyrannical and despotic when in power. As it is, therefore, in its ascendancy in other countries, so it would be, were it in power, in this. Our civil and political institutions would be subverted. There is no Popish republic. There cannot be one. The interests of republics are directly opposed to those of Popery. They cannot coalesce. Their contact is that of collision, and one or the other must be destroyed. If Popery survive the shock, the republic is lost. Our ruler and his principal officers would be creatures of the Pope; our laws would be dictated at Rome; our liberty of conscience would cease; we should be obliged to witness the burning of the Bible, as some persons did recently in the State of New York, under an ebullition of Popish feeling; we should be forbidden to read any but the Popish version of that blessed book, and obliged to assent to the Pope's exposition even of that; \* our private judgment would not be allowed; we should be incommoded by endless fasts, festivals, processions, and other mockeries; we should be required to bend our knees to the "host" and reverence innumerable foolish ceremonies and blasphemous mummeries, or subject ourselves to insult, if not to ecclesiastical discipline and civil penalties. The whole structure of our social, political and religious fabric would be changed, and an entire new order and appearance of things would be substituted. Our domestic alliances would be restricted; the education of our children would be superintended by foreigners; the Lord's day would be desecrated; infidelity aggravated by atheism would strengthen and prevail, and a hateful espionage over private and associated affairs would be established. In these respects our country would be like Italy or Spain—in a word, and that word expresses every thing the subject requires; it would be a Papal country, and all republican liberty and equality would be destroyed root and branch.

In all probability the weight of the oppressors' iron rod would fall first and severest upon Baptists. They are old and standing objects of Papal hate. Their peculiar conformity to the initiatory ordinance of the gospel, and their unflinching, untiring advocacy of civil and religious freedom, have never failed to excite the persecuting spirit of Papists whenever they dared to indulge it, and if our peaceful valleys were not drenched with the blood of our brethren (a thing not impossible under Papal rule) as were those of the Waldenses, at least, it is certain that the day of Papal ascendancy in the United States would be the day of Baptist degradation. Their chiefest privileges then, would be only the miserable and unsatisfying ones which a spiritual tyranny could tolerate. And all other evangelical denominations, being in the same condemnation, would share the same fate.

American philanthropists! patriots! Christians! Baptists! are you the men to submit to such a change! Awake from your dangerous apathy, open your eyes to your danger and act as becomes you, and that change will not, cannot take place. Indulge that apathy a little longer, and like the sluggard's poverty, your troubles will "come as one that travelleth, and your war as an armed man."

#### OUR HOPE OF PRESERVATION.

On this subject we take no other political ground than is common to republicanism. Whatever may be found in pure republicanism which conflicts with Popery we cherish and sustain. But we prefer to look upon the subject with a Christian's eye, and believe that our hope of preservation from threatened evils is in the wide diffusion of the gospel, and the free use of all scriptural means adapted to enlighten, elevate and spiritualize the minds of the people.

Although the world would justify the closing of our doors against the *vagrant, criminal* surplus of European population, our country must be the asylum of the oppressed and virtuous from all lands. It is difficult, and, generally, impossible to discriminate, therefore the claim to our hospitality must be allowed to those who demand it. But that very necessity creates another; that of fitting those people for our intercourse, and the proper exercise of the liberty they gain. Our interests, our religion require it. This, the gospel of Jesus Christ, made efficacious by the Holy Spirit, only, can do. Human constitutions and laws may be subverted; the public morality may become vitiated; even the religious preferences of nominal professors may be changed; but the word of God abideth for ever. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple;" the word of God is a lamp to our feet and a light to our paths. God's purpose of bringing this fallen world into subjection to Jesus Christ, will be accomplished through the instrumentality of his word. And it is a glorious, an all-sufficient instrumentality. It has withstood political and religious despotism in every form, and, faithfully used, it will prove the shield of our country's salvation, however it may be threatened by the "Man of Sin." As he approaches with mysteries, superstitions, deceptions and darkness, we

\* Since the above was written the Bible has been excluded from one of the public schools in the city of New York, in a ward where the Pope's have the ascendancy.

must confront him with the simplicity, reason, truth and light of the gospel. It must be proclaimed by the preacher, reiterated by the layman, taught in the Sunday school, conveyed beside the domestic hearth in religious books and tracts, and, especially, distributed in the blessed Bible. This should be our paramount work; it should be immediately reformed; and to perform it well, we should be willing to *deny ourselves*, and consecrate our talents, wealth, influence, all, all we have and are, to Christ.

The eyes of all Europe are directed towards this country with intense interest, and the hope of every lover of liberty there, as well as at home, rests upon the stability and perpetuity of our institutions. The hope of the Church for the conversion of the world can only be indulged as, under the genial influence of those institutions, and the more genial influence of the Holy Spirit, pure religion is cultivated, conscience is left untrammelled, and Christians are entirely unrestrained in all benevolent effort.

To labor for these is the work of Home Missions, and every American Christian, but more especially every American Baptist, is bound by every obligation of philanthropy, patriotism and religion, to perform it.

Upon this subject, the Rev. John Angell James, of Birmingham, England, writes thus:—"Popery has directed a longing eye to that immense tract of land, (the United States,) and has already felt the inward heaving of ambition, to compensate herself for her losses in the old world, by her conquests in the new. The valley of the Mississippi has been, no doubt, mapped as well as surveyed by emissaries of the Vatican; and cardinals are exulting, in the hope of enriching the Papal See by accessions from the United States. Rouse and inflame the zeal of Protestantism in America, to disappoint the apostles of darkness of their wished-for prey.

"The object of your zeal must be your own country—to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a *home* policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homeland. Think what your country is, and especially what she must be—not only for the magnitude of her territory, and the multitude of her people, the vastness of her wealth, and the greatness of her power, but for the importance of her example. On your land hang, in a great measure, the future interests of the globe. Hence the unspeakable importance of your churches concentrating, in a great measure, their religious efforts upon your country. If it were necessary, in order to supply your own people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them. These are my deliberate views of the duties of the Christians of America."

#### FURTHER NECESSITY FOR THE SOCIETY.

Much might be written to show the necessity of the Home Mission effort in preserving the purity of the ministry and churches; in elevating and chastening the public morals; and what is of incomparably more importance than every thing else, in directly winning souls to Christ: but our limits will not allow it at present, and the particular object in view requires us to confine ourselves to a single point. It is to show its necessity to increase our means of foreign operations.

For several years past these operations have dragged heavily along. All the means at our command are requisite to sustain the present force employed, and yet they are inadequate to the proper cultivation of the ground occupied, and much more so to any extension of our field. This cannot be attributed to alienation of heart among our friends, nor, entirely, to local differences of policy; much less to pecuniary inability. In the early history of our foreign missionary operations the novelty and oriental charm thrown around them, together with strong personal sympathy with missionaries in their toils and sufferings, awoke an impulsive feeling in the churches which afforded an irregular, though, generally, sufficient supply of the treasury. But the spirit of impulse has nearly subsided, and that of hesitation is extensively substituted. The result is that out of our denomination, numbering more than 600,000 communicants, the receipts for foreign operations is but about \$70,000 per annum! It is but a tythe of our *real ability*. A single cent a week from each communicant would amount to \$300,000 per annum. What reasonable person will question the ability of the denomination to raise this sum and much more? It is not for want of ability that it is not raised, but for other reasons. We name some of them.

First. Limited knowledge of missionary operations. Multitudes may be found in our churches who seem utterly ignorant of them. How can we expect their aid?

Second. Erroneous views of the nature and tendency of missionary operations. There are thousands, especially in the new States who, because of such views, disapprove and oppose those operations.

Third. The accumulating spirit. This is prevalent among all classes, but its power in retarding the work of missions is seen more readily among those who are informed